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and bestowed smiles upon the companies of Providence wherever they appeared, these men would have to learn tactics at a tavern at the foot of Pine Hill, where there were but two dwelling-houses besides, and one of those was occupied as a bank. While there was this difference in their circumstances, additional encouragement should be given to the companies in the country. It was so gratifying to appear in the military companies of the city, that he should be almost tempted himself to volunteer if he lived there."

**WAR AND MISSIONS.**—"The war from without," says the last Report of the American Board of Missions, "which swept along the coast of Syria in the autumn of 1840, and transferred that country from the dominion of Mohammed Ali to that of the Sultan, was followed in the next year, by a civil war in which the Maronites and Druzes of Mount Lebanon contended for the ascendancy. This resulted, about the first of November last, in the triumph of the Druzes. Meanwhile Lebanon had become covered with ruins; and now, both parties being weakened by the struggle, the Turk comes in, but precisely with what ultimate design, is not yet known. At the latest dates, the leading Druze sheikhs had been imprisoned at Beyroot, and the Maronite patriarch, it is said, had difficulty in escaping the like fate.

The present effect upon our mission of so much revolution, and change, and uncertainty, of the misrule and anarchy all about, has been very unhappy. Some of the younger missionaries appear to be a good deal discouraged; and the older missionaries, not being able to read the providence of God amid such thick darkness, ride out the storm by the anchor which is cast 'within the vail.'"

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#### FOREIGN INTELLIGENCE.

**OPERATIONS IN FRANCE.—SOCIETY OF CHRISTIAN MORALS.**—The Society, in General Assembly, met in the great Saloon of the Palace of the Fine Arts, placed at its disposal by the Minister of the Interior. A numerous assembly, composed of ladies and eminent personages belonging to the two Chambers and the magistracy, were present at the meeting.

At twelve o'clock, the President, the Marquis de la Rochefoucauld Liancourt, supported by the members in office, and by the delegates of several national and foreign philanthropic societies, took the chair, and opened the sitting by the following address:—

"The Society of Christian Morals continues its good works. The General Secretary will render you an account of them. The zeal of its Committee has been unabated; you will hear the reports of each. Competition for prizes on the highest religious and social questions, has been opened; you will learn their happy results.

"Formerly some of its members, amongst others two of the present ministry, M. Guizot, and M. Duchatel, proclaimed a competition against national antipathies. A great number of our fellow-citizens had not long since sought an asylum in different countries, and recollecting this verse of Scripture, 'Thou shalt not abhor an Egyptian, because thou wast a stranger in his land;' they sought, therefore, by this competition, to efface in every mind that animosity between one people and another, which frequently leads to war, and which is so opposite to the religious sentiment of the love of our neighbor, which recognizes no limits either of situation or country. Therefore it was said at that time, that the Christian Morals Society had declared peace to the whole world.

"We now follow up this idea in associating ourselves with the English and American Peace Societies, and in treating, with the generous co-operation of that of London, the high question of the maintenance of concord amongst nations, which is certainly the most important of our social theories; and if our desires on this subject are regarded as utopian, let it be remembered that Montesquieu, who was no visionary, expressed similar ideas when he

said, that the princes of the earth, who form amongst themselves so many ephemeral and frequently useless conventions, ought at length to contract a pacific, durable alliance, which would be most favorable to the well-being of all nations."

After this address, the Secretary, M. Charles Malo, gave a brief account of the Society's proceedings on the subject of peace, and was followed by a report from M. Villenave, Vice-President, in reference to the Prize Essay for securing universal and permanent peace.

"It is to France, and the most popular of her kings, Henry the fourth, that belongs in modern times, the first idea of a project of universal and permanent peace; and what deserves to be remarked is, that England received, before any other power, the communication of this vast and generous design, on which the negotiation at first was secretly begun. Henry sent his project of universal peace to Elizabeth, writing to her, 'It is an enterprise more heavenly than human.'

Henry and Elizabeth were the greatest monarchs of their time. Elizabeth died, and the negotiation continued with James the first, her successor. In 1603, Sully took two voyages to England. Overtures were made to Sweden, to the princes of Germany and Italy. But Henry the Great, who wished for universal peace, fell by the hand of an assassin. Thus vanished the 'plan of the Christian republic,' which was the remarkable title of the first project of universal peace, conceived in France by an illustrious warrior, and *that* was to recognize that peace is a precept of the gospel.

It is after the long calamities of war that the theory of universal peace oppresses and works upon the mind. It was after an age of devastation by arms, that the bravest and the best of kings wished to establish universal peace. It was after another age of European trouble by the wars of Louis the fourteenth, that the Abbe de Saint Pierre published, under the wise ministry of Cardinal de Fleury, his famous 'Project of Perpetual Peace,' (in three vols. 12mo.) in which he advances, that the plan of an European permanent Diet, which he proposes, had been approved, and even in part drawn up by the Duke of Burgundy, the pupil of Fenelon. It was after the disastrous Seven Years' War, a year before the peace of 1763, that J. J. Rousseau printed his analysis of the project of the Abbe de Saint Pierre. And lastly, it is after the wars of the revolution and the empire, that the societies of peace have been formed in North America, London, and Geneva, and that the Christian Morals Society, which by its very title is a Peace Society, has established in its bosom a committee, entrusted with the same honorable object of promoting the establishment of permanent peace, founded on a holy appreciation of the precepts of heaven, the common want of nations and kings, and all the best interests of the world.

The people of England, who, like all other civilized nations, have need of peace for their industry and commerce, which contains numerous friends of religion and humanity, have seen with joy, upwards of twenty-five years ago, the formation in London of a Peace Society. This Society wished to affiliate itself with ours, and presenting us with its numerous useful publications, and sending to Paris one of its most worthy members, M. Rigaud, descended from a French family, and now become our colleague, invited us to establish in France, the most brilliant focus of military glory, and under the very shade of immortal laurels, a competition for a prize on the blessing of peace.

The examination of the question of universal and permanent peace, and the means of securing it without the assistance of arms, is the most important, as it is the most difficult that can be proposed to the contemplation of the mind of the wise, of Christians, philosophers, and statesmen.

Whatever be the solution, more or less distant, I will not say of what has been called 'the dream of the good Abbe de Saint Pierre,' but of the greatest problem which can possibly be examined, this competition will be renowned; for it is the first time that the question has ever been put in

France, by a society at once learned, religious, and philanthropic; and the era in which it is publicly proposed for examination, seems to announce a great social progress. It is a giant step in the career of the human mind.

**GENERAL RESULTS OF WAR.**—"It is easy to prove that war does violence to all the sentiments of humanity, and to deduce from the history of ancient and modern nations, the every where apparent result that war has constantly led to all the misfortunes and calamities of the world, and frequently caused the ruin and fall of empires.

But it is, unfortunately, useful still to depict, to retrace incessantly the fatal results of war; to point to Greece, after celebrated battles, after having long torn each other to pieces, falling under the yoke of Philip and Alexander, then under the yoke of the Romans, and afterwards becoming a province without a name, under the sword of the Ottomans!

It is again useful to point to Rome, aspiring to the conquest of the world, calling herself its queen, falling into decay from the republic to the empire; becoming weak by continually extending herself; grasping, with her legions, the world which escapes her; from being mistress, becoming a slave, and from being the universal sovereign, reduced to a giant corpse, trampled under the feet of barbarians!

It is useful to repeat again, and tell of the tragic end of almost every conqueror, to recall to mind that most of them, after having filled the old world with the terrible report of their name, die without having left a throne or a state; that Alaric, Timor, Gengis, have passed over the earth like hurricanes; and that nothing remains of their conquests, as of those of Cyrus, Alexander, and the first Cæsars, but unknown ruins and names, whose fame is more or less tarnished by the voice of humanity.

**REFORM ALWAYS REGARDED AS MORE OR LESS UTOPIAN.**—"No doubt every project which has for its object to bring nations and kings to an understanding to fix invariably, what I shall call the *Charter of Peace*, must be more or less utopian; but the highest and most holy occupation of the human mind, is to labor to bring to a possible state of execution, that which might appear at first but as the finest dream of reason and humanity.

**GOOD OMENS.**—"The peace of Europe has already been maintained for a quarter of a century. History offers not, perhaps, an instance of so long a pause of repose amongst the nations. This fact gives hope, and seems a happy presage. All prospers in time of peace; the arts flourish; and it is at Paris, full of the trophies of victory, it is in the Palace of the Fine Arts, that the first prizes, in the competition for peace, will be awarded in France. This again is a happy presage.

"The Society of Christian Morals has discharged one of its great, its greatest duties, by opening in France, the career in which universal and permanent peace has been held up as the object which it is the general interest to attain; and by crowning two works that point out, not infallible means of quickly realizing that object, but the best means that have been proposed up to the present time, the Society of Christian Morals has deposited a seed which will spring up and grow in the minds of the people, and the understanding of kings; and the seed shall bear its fruit at an epoch which this society shall have hastened, on its happy arrival.

The peace societies which exist in the old and new world, and which will be multiplied, will unite with the Christian Morals Society in applying their zeal and efforts to extinguish national hatreds, by rekindling every where the flame of Christian virtues, to secure the universal and permanent triumph of what may be called the cause of God and humanity, the holy cause in which are involved all the wants of the world, the prosperity of every people, and from henceforth the well understood interest of all governments and all kings."